567 have been freed as a group as a reward for some outstanding action. Nicolas mentions the present Tamjert fraction in the center of Tahoua who were freed after the battle of Izerwan where they had courageously resisted the Kel Ahaggar (1898). Many Iderfan go back to cultivation. They often live with the sedentary groups, with whom they join forces. They do small services for the latter, such as tending their flocks.

114 Nicolas likens them to the Harratines of the Kel Ahaggar. This
563 is only partially justified, for, although it is true that a few former
567 slaves work in the centers of cultivation of the Ahaggar, the majority of the Harratin are Negroes from the Tidikelt who freely came to get jobs among the Tuareg. Thus, we must not confuse the Harratin with the Iderfan.

567 As in the case of the Iklan-n-Egef, there are no Iderfan in the Ahaggar except in isolated cases.

564 The Enaden. -- The Enaden (singular, Enad) form the artisan class of the Tuareg. In the Sudan they are called /174/ garassa or gargassa, which is very probably of Sonrhaï origin.

[192] The word Enadan probably comes from enad, meaning "the other," extended to mean "those we don't talk about." (1) This is

1. Nicolas, op. cit., pp. 579-586.

because the Enaden form a closed caste, scorned and cursed by the Tuareg whose repulsion for manual labor is well known.

463 Their role is to manufacture anything the Tuareg may have need
564 of: weapons, wooden table utensils, tent pegs, mehari saddles, and harnessing articles.

[757] In addition, they also willingly engage in the business of barber-
752 surgeon, and with the little instruments they make they adroitly do bloodletting, cupping, scarification, and other little operations of the same order, including tooth extraction. They are remunerated
[465] for their work when they work for tribes, or, if they are attached to a master, he has them entirely at his disposal.

564 We must acknowledge that the
[153] Enaden often have very open minds and are gifted with an intelligence higher than the average of the ma-
564 jority of the Tuareg. That is why
644 they have sometimes filled trusted posts with the principal chiefs, who have used them as emissaries or interpreters, indeed even as
[152] counselors.

Thus, at the time of the Hourst mission in 1896, Madidou, amenokal of the Ioullimmiden, officially delegated one of them to Gao to deal with the French officer.

564 The Enaden live either in camp
361 groups or in isolated tents or even individually; they are attached to a chief or a tribe.

564 Although they are foreign to the Tuareg race, they still enter into the components of the great family of veiled men, for the lives /176/ of the two groups are often intermingled. They speak Tamashek,
[198] more specifically a special dialect, tenet, which they alone understand and which is a bit secret in nature. This dialect is unknown in the Ahaggar.

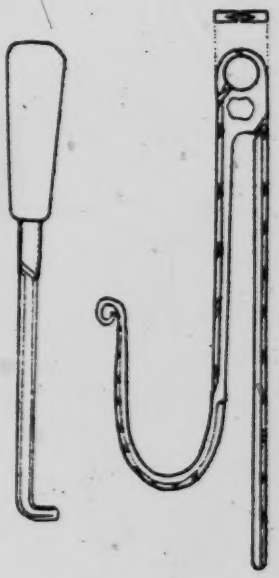

Fig. 17. Forceps for extracting teeth and instrument used for laying bare the roots.

[173] Legend attributes to them a common ancester named Tamamenet, and all of their fractions are supposed to have originated in Adrar des Iforas. Their true origin is as obscure as
[174] can be; we are apt to say that they are descendants of the Jews who formerly lived at the Touat, in the Tamentit oasis, from which they

755 When a bad genie is supposed to inhabit a person's body, people gather together and make a frightful uproar around him, accompanied by the tom-tom. The object of this is to put him in a trance so that the genie finally becomes frightened and decides to go away. [233] They use the same method for camels who are sometimes stricken with nervous difficulties.

A few years ago, a noble Ahaggar woman was subject to epileptic seizures. She had hallucinations and said she was possessed by an evil genie which she saw and felt in her. And so, each time the seizure occured, the people of her camp engaged in their /262/ habitual demonstrations. One day she got it into her head to get rid of her guest and slit her throat to allow him to leave. She wounded herself so badly that her life was in great danger for a long time afterwards. Scarcely had she recovered, however, when she had another attack and slit her throat a second time.

759 The surgery of the Kel Ahaggar is as elementary as their 752 medicine. First let us say that there are no surgeons among them, no more than there are persons known for their medical knowledge. Medicine and surgery are everybody's business; the knowledge that they possess is everybody's domain, and each Tuareg is able to care for himself or for the people in his camp. For surgical operations, nevertheless, the Enaden are called upon by preference, 752 since they are generally more adroit than the others. They usually 413 have small instruments that they make themselves -- forceps, instruments for baring the neck of teeth, scarificator, cupping glasses, tonsil cutters, etc. -- and with which they operate quite skillfully.

They have been very aptly compared to our barber-surgeons of days gone by. (1)

752
413

1. Dr. Foley, Moeurs et médecine des Touaregs de l'Ahaggar /Mores and Medicine among the Ahaggar Tuareg/, p. 85.

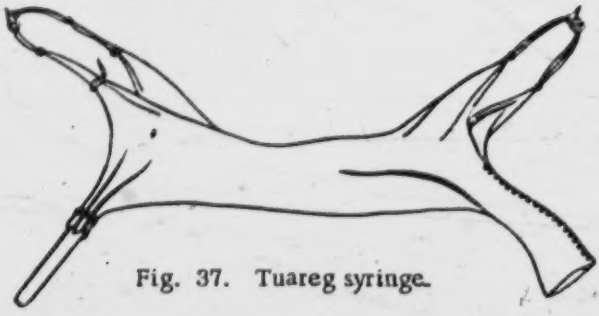

Fig. 37. Tuareg syringe.

752 The warlike and eventful life of the Tuareg exposes them to
[278] many wounds or accidents. They care for war wounds by sprinkling the wound with sugar or smearing it with plasters of vegetable origin, chopped leaves of the Zizyptus lotus, or ground resin of the Balsamodron africanum. Sometimes they pour butter on it, and if the wound is infected they apply plasters of butter and ashes of aferegak (Chrozophora brocchiana).

But we have been able to observe that the use of this ash was of no great efficacy, that the wounds took a very long time to heal, and that in many cases they preferred to call on a European doctor.

Fractures are cared for with absolutely the same methods as those used by our European doctors. The fractured member, after being set, is coated with a flour plaster, furnished with a little cushion of goat hair, and braced by means of splints made of wooden boards attached to a sheepskin and kept in place by leather cords.

/263/ We have never seen any amputation among the Tuareg, and we do not know whether or not they know how to do it.

757 The Tuareg also know the use of enemas. The apparatus is
413 made of a sheep's bone, one end of which has been rounded and
287

The celebration begins about one o'clock in the afternoon. The men saddle their meharis and the camel-back games, "iloudjan foull imnas" ⵉⵍⵓⴷⵊⴰⵏ ⴼⵓⵍ ⵉⵎⵏⴰⵙ , will begin. The women gather, beat their tobol, sing and play the amz'ad to excite the riders. The latter, in groups of two or more, abandon themselves to a wild race on their meharis, which they throw into a gallop. 585 [541] [533]

During this time the bride, hidden at the home of her maternal aunt or a relative on the maternal side, must veil her eyes and not watch the games. If by mischance she should look at one of the riders, he would fall, and there would be an accident. [752]

As to the groom, he does not take part in the games. Mounted on a white mehari, "ebidedj" ⵉⴱⵉⴷⴷⵊ , he is present beside one of his friends, but he must remain impassive, his face carefully veiled.

The games last until sunset.

At this point two "tolbas" and two friends of the groom go to find the bride's father, if she is still a virgin, or the woman herself if she has already been married, to ask him or her to name a representative. The groom is also asked to name his representative.

These two representatives meet with the tolbas and the friends, and the marriage is contracted. It is at this time that the bride price, /16/ "tagalt" ⵜⴳⴰⵍⵜ , is set. For nobles it consists, as a rule, of seven camels; for imr'ad it may consist, depending on their means, of one camel or several sheep or goats. The groom pays part of the bride price: one or two camels if he is a noble; three or four sheep if he is an amr'id and if he is not rich; the rest he owes. The animals which have been paid have their throats cut and provide the wedding feast. Then the "fatiha" (first sura of the Koran) is read to call divine blessing on the newlyweds. 583 585 [554] [782]

After the contract the women meet, the amz'ad is played for a moment, but the bed of the newlyweds must be prepared. 585

291 /100 cont./ The layers of leather may be a centimeter thick; the sewing of the leather with large stitches permits decoration. A long thong connects the leather buckles sewn on the sole and is tied over the instep. The elegant footwear is the "ighatimen."

293 A description of the Targui's apparel must include all of the objects he wears including weapons.

The "taralabt" is a leather wallet hung from the neck. An ingenious system of grooved closings keeps it from opening; it is always black and artistically decorated with yellow, green, or red stitching. Numerous inside pockets serve to hold the mirror, the "tazolt" (eye blacking, sometimes kept in a special case), the "chemma" (chewing tobacco), the "kelbou" (natron used to make tobacco milder), personal papers, and sometimes money.

Amulets called "tera" hang from the neck by a leather string; these are small leather rectangles containing either papers written by a taleb /public scribe/ or magic products protecting against sickness, the Kel es Souf /genii/, and misfortune in general. Each Targui is abundantly provided with tera, which make his life bearable.

293 /101/ The "iremdan" ("menguech" in Arabic) is an in-
●752 dispensable instrument; it consists of a cutting blade, an awl,
296 and small pincers (something like eyebrow tweezers) These blades pivot around an axis; a ring makes it possible for the iremdan to be hung, but it is often carried in a special case. This tool is in turn a surgeon's kit for pulling tahla thorns from the soles of the feet and a cobbler's tool for repairing nails /sandals/. A Targui never undertakes a trip without his iremdan.

301 We have already mentioned the "abidj," or polished stone bracelet. The "tissak" is a small silver ring without artistic value. The key to the Tuareg padlock, which is often suspended on the chest, is a much prized ornament.

411 No Targui undertakes an important trip without his "takouba," the sword worn at the side which gives that

164 /110 cont./ The country then is sufficiently free of serious
114 diseases; one scourge, however, must be noted: malnutrition, described and well studied by the doctor, Captain Galan, in a publication of the Pasteur Institute of Algeria: Contribution à l'étude du problème alimentaire au Hoggar /Contribution to the Study of the Nutrition Problem in the Ahaggar/.

757 The Tuareg and the Negroes are beginning to like
278 European medication and are coming more frequently to the infirmary; they value above all aspirin, quinine (which is becoming a generic term for all pills), and penicillin. They remain faithful to their pharmacopoeia, chiefly based on plants, of which here are several examples:

Pulmonary diseases: strong pimento and rellachem /see Appendix, Flora/ are specifics; for pleurisy, one must melt camel fat with the ta'noust (fruit of the acacia), eat it as hot as possible, and constrict one's chest with a rope.

For the stomach, butter mixed with tahist.

In cases of diarrhea, takamezout is the sovereign remedy, taken in tea or eaten in leaf form. This takamezout has a great reputation among the Tuareg: it comprises, they say, 40 remedies, but will not heal broken legs.

Constipation is vanquished by adjardjar and taharadjelle. Headaches have no remedy, yet tea is /111/ to be taken in preference to anything else. The liver is treated with ihemhad taken in milk. The victim of ganglions at the groin or under the armpit may easily make them disappear by rubbing them lightly with saliva very early in the morning; another method, more efficient, consists of heating goat dung and placing it on the nails of the affected member.

●[752] For an open wound, make a plaster with milk and powdered tassa.

Rheumatism is easily treated; a sort of well is dug, one meter in diameter and 1.50 meters deep, the patient gets in it, a cover is put on the well, and the patient is given an infusion of otaq to make him sleep. A spring called In-Ahadja exists which is supposed to be equally as good in treating rheumatism.

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

Fig. 95. A Tuareg feeding his riding camel with *afezu* grass (*Panicum turgidum*). Many Tuareg feed their riding animals with stems of this perennial grass – partly to obtain a docile camel for riding, partly to change its fodder which consists largely of acacias and annual plants. The photograph is taken near Agadez at the *akasa* season. Annual plants grow between trees and bushes (*afagag*, *Acacia Raddiana*; *ibezgin*, *Salvadora persica*; *tadent*, *Boscia senegalensis*). Ayr, the *Inakaranan* tribe.

than those mentioned. Thus they can use any kind of receptacle for milk and milking, and they do not clean their milk-bowls with urine as is normal among certain East African stock-breeders, and, perhaps, also among certain of the Fulani living south of Ayr. The taste of urine is detested by the Tuareg, who know this taste all too well as the water drawn from pools and wells is frequently flavoured with urine and the excrement of domestic animals. Nor is camel urine used by Tuareg women for hairdressing as is done among the Arabs, but it is said that it may have a medical value in curing wounds. The custom of drinking blood has been mentioned above (p. 122 f.) and will be described later (p. 235).

The Tuareg apparently have comparatively few superstitious usages in stock-breeding, which is mainly to be considered rational. We have seen that stock-breeding is adapted to environment, and we have also mentioned that there are veterinary methods which doubtless have their origin in considerable knowledge of the anatomy and physiology of domestic animals. This knowledge forms one corner-stone of rational stock-breeding, and another is the very detailed knowledge of botany. In Ahaggar there are more than 600 different plant species for which the Tuareg have particular names, though a few related species are sometimes known by one and the same name. Every Tuareg know about the ecological conditions of these plants, and he knows exactly their fodder value for domestic animals. He knows that certain plants form excellent fodder for all domestic animals, but he is also well aware that the different types of stock have different needs, so that certain plant species are valuable for camels, other species for other domestic animals.

The Tuareg are occasionally cruel to donkeys, and to dogs, but they take the greatest care of all other domestic animals to ensure their wellbeing and reproduction. Women bring acacia pods or tender annual plants to kids, lambs, and calves, and to sick animals which remain in the camp. On long trading expeditions, when the camels have little time for grazing, some Tuareg will walk along